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who have dealings with traders in the interior.LADD,  
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STORE in the city,  
BOSTON.Redemption, the Subject of the  
World's History.

The Christian Review, for June, contains an article of uncommon excellence, by Dr. Pond, founded on this proposition: 'All history, whether ecclesiastical or civil, sacred or profane, is but a continued practical illustration of the sentiment of the apostle, that other foundation can no man lay, than that is laid, which is Jesus Christ.'

In the discussion, he states a variety of experiments which God has been pleased to try, or to allow men to try, in order to show the worthlessness of these experiments, and convince them, that if they would be holy and happy, they must put their trust in Christ alone.

The article is just such an one as the times demand, and we hope it will be carefully studied by all our pastors. We think it would suggest some excellent themes for pulpit discourses. The great idea is brought out in the concluding portions of the article in the following manner:

'This discussion presents one of the ways in which God's providential dealings in regard to this world, as recorded on the page of history, are seen to be connected with another, and to have a bearing on the great subject of redemption. To the casual observer of providence,—to the ordinary reader of this world's history,—the whole appears like a chaos of incidents, with no thread, no system, no connection running through it. One century of events is piled upon another, and another there, nations become civilized and refined, while others are left to their native barbarism. Kingdoms rise upon the stage one after another, and become great and powerful, and then pass away and are forgotten. And the history of the church seems scarcely less a chaos, than that of the world. Changes are continually going on in regard to it, and these, apparently, without much order. New messengers are introduced, and then laid aside. Heresies make their appearance, and have their advocates, and after a while are refuted, and die away. Now the church is protected, and now persecuted. There are revivings, and backslidings; seasons of light and hope, and then of darkness. Such, we say, is the appearance, and to the ordinary, though it may be extensive, reader of history. But the intelligent Christian, with his Bible open before him, and his heart filled with the great subject of redemption, studies the book of providence, and reads history, with other eyes. He learns from his Bible, that as all things were made by Christ, so they were all made for him; that he 'summed up all things to the church'; and that he overrules all things in providence, with a view to the grand purposes of redemption. In the Bible, redemption is seen to be the great work of God,—that which was performed at the most expense to himself,—that which is best calculated to show forth his glory. The creation of this world was but a scaffolding, on which the greater work of redemption was to be accomplished; and the entire work of providence, in respect to this world,—that which the pen of history has in part recorded,—the changes and revolutions which take place among men,—the rise and fall of states and empires,—all this is in some way connected with, and subsidiary to, the great purposes of redeeming grace.

Having gained these important intimations from the Bible, the Christian student now looks out upon the world, and back over the wide field of its history; and before he seems so disordered and chaotic, assumes the appearance of system and form. A line of connection is seen running through it; it is a unity of object is discovered; and redemption is found to be the central point, towards which every thing tends, and for which all exists. In the death of his beloved Son, God has laid a foundation of hope for a ruined world. It is a sure foundation; it is the only foundation. And this point he is continually and variously illustrating, in his providence. He is showing his creatures, not only in his word, but by repeated experiments, that 'other foundation can no man lay.' Some of these experiments we have already considered; and the making of them, and of others like them, has filled up, to a great extent, the history both of the church and the world. The entire history of the past is little more than a history of these various great subjects of redemption, and all see it,—to call them back, from their wanderings after happiness, and bring them to trust in Christ alone. And it adds a tenfold interest to the study of history, to look at it in this connected light, and trace out its intimate and constant bearing on the redemption of the world.

President Edwards wrote an extended history of the church of Christ, entitled, a

'History of Redemption.' In a more enlarged sense, the same title might be given to a full history of the world. It is all a history of redemption. Not that every thing which has taken place on the earth has been of a directly religious character; far from it. But every thing has stood connected, in some way, with redemption. Every thing has had a bearing on this mighty subject. Even in those parts of the earth where Christ is not named, and his religion is not known, the providence of God has been silently, secretly at work, in subserviency to the design of redeeming mercy. An experiment has been going on there, which is already of great value to the church, showing the hopeless misery of departing from God, and losing the knowledge of his salvation. It is in its connection with redemption, that we must come to look at the history of the world, if we would regard it as God does, or if we would be greatly interested and instructed by it.

This subject teaches us, and ought deeply to impress upon us, two great, practical lessons. The first is that fundamental principle of Protestantism,—the Bible the only rule of faith and practice. This implies, that when the canon of Scripture is once settled, and the sense of it determined, there be no more questions entertained respecting it. We are to rest satisfied with the decisions of God's word; desiring neither to rise above it, nor to fall below it; neither to add to it, nor to take from it.

The great Protestant principle as to the sufficiency of Scripture has been violated in several ways, and by very different classes of persons. It has been violated by Trinitarians, Romanists, and all those other sects, who would connect with the Bible, and receive as a part of their rule of faith, the traditions of the elders, and canons of the church. It has been violated by fanatics, mystics, and impostors, who have made pretensions to inspiration, and have substituted their own dreams and fancies in place of the revelations of God. It has been violated by liberalists of various names, who, not satisfied with much that the Bible contains, have undertaken, to cut it down, and explain it away, till nothing is left which offends the proud and selfish heart. But in whatever direction, or by whatever means, the great principle be violated, the result is the same,—the corruption have been opened, through which streams of error and wickedness have poured, to desolate the vineyard of the Lord. Nearly all those vain and wicked experiments, which have been made in the church, during the last eight hundred years, and in the making of which the church has been corrupted and wasted, have come in upon it in this way. They could come in no other. If the Bible had been uniformly adhered to, as the only rule of faith and practice, those long ages of delusion and darkness, on which the eye of benevolence wakes with pain, could never have been. The church had been comparatively pure, and the world had been blessed. What ever other good lessons Christians of the present day may fail to learn from the past, they ought to be impressed with this: 'The Bible, and the Bible only, is the standard of faith and the rule of life.'

The other great lesson which this whole subject is fitted to teach and impress, is that of Paul, in the passage with which the discussion commenced: 'Other foundation can no man lay, than that is laid, which is Jesus Christ.' Of all lessons, divine or human, this is infinitely the most important to be learned. It is the lesson which, of all others, God has been at the most pains to teach us. And yet, it is that to which we are naturally the most averse. We turn every way before we come to Christ. We try every other foundation, before we consent to build upon Christ alone.

But mankind have tried experiments, and sought out inventions, long enough. It is time that they were prepared to listen to the voice of their Father in heaven, crying to them, not only from his word, but from every leaf and line of the great book of providence, and saying, 'None but Christ. Nothing but Christ. Other foundation can no man lay, than that is laid, which is Jesus Christ.'

Materiality and Immortality.

We make another extract from the article referred to above. We are certain, there is nothing with which we could interest the intelligent reader more.

It will be easily seen how infidelity associates with the materiality of the soul the doctrine that it is not destined to immortality. He who believes the soul to be only a part of the material system, may easily suppose that the demolition of the one necessarily involves the demolition of the other. But as the infidel has not shown satisfactorily that the soul is immaterial, and cannot be, in the nature of things, otherwise, so also he has not shown that the soul is not and cannot be immortal. If it be allowed, that the soul of man is not material, but spiritual, then it can be made clear, in the manner of Bishop Butler, that it may survive all the accidents of matter. But the proofs on this point, the infidel has never fairly considered, nor refuted. If the soul be spiritual, then the matter composing the body is not part of it. It is independent of it. Its existence may continue and its cultivation may proceed without it, as truly as with it. If the body is no part of the spiritual soul,

then the decay of the body is no more likely to destroy the soul, than the decay of any other extraneous matter. The decay of the body may affect it no more than the decay of a tree in the forest. It is certain that every part of the body which is not vital may be taken away, without affecting the soul. The presumption is that the taking away of the whole would not affect it. One half of the body may become insensible, as in palsies; while the soul is still vigorous as ever. The presumption is, that if the other half of the body should become insensible, the soul might remain uninjured. We have seen that there is nothing in sickness or pain capable of destroying the soul. But the pains of dissolution, which are, in many cases, much less than the pains which happen to us in our life-time, it would seem, should have no power to destroy it. It cannot be shown that there is any thing in the act of dying that should cut off the existence of the spirit in man. It cannot be shown that there is any thing after death that should do so. But on the contrary, the analogy of nature, as Butler has fully shown, is suited to awaken in us the strongest expectation of a resurrection of the body, and the return of the soul to dwell in it, in higher life and beauty. The trees put on, every year, the appearance of decay. They drop their verdant covering, and stretch their naked arms to the cold winds. But the life in the root again drives up the sap to the branches, and clothes them afresh in vernal beauty. The spirit sends up its gaudy banner to flaunt awhile in the breeze and sunshine, and then to wither and fall. Sun and moon take its unsightly bulb from the ground. You may toss it in your hands, or push it with your feet, or bury it in the sand, as a thing of no worth. But at the appointed season, its life will again burst forth, and the brilliant color of its blossom will again be admired. The worm, having crept on the earth among leaves and dust, a short and groveling life, like man's, at length spins itself a sepulchre, and is forgotten. But in a few days, the chrysalis opens, and the enshrouded worm becomes a brilliant insect, soaring the earth on which it once crawled, and soaring heavenwards, as if in its natural element. And why may not man, after the analogy of nature, having lived for a while on the earth, spring forth to life, and light, and joy, and beauty? Can the infidel show it to be impossible, or unlikely, or absurd? How can he show it to be so?

As we turn from the mists of infidelity, how glorious is the light of the gospel,—revealing a balm for our woes, peace in trouble, a refuge in danger, forgiveness to our sins, a Mediator, and a mansion in heaven. How sweet is the revelation of the Lamb slain for our sins, the kind invitations of mercy, the privilege of prayer to a present God, the assurance of Christ's intercessions, and of an immortality of bliss! We come back from the consideration of infidelity, as children that had wandered into a dark wilderness, to find again the light and warmth of a father's house, the food of a father's table, to be clasped again to a father's bosom. We feel that we have a corner-stone for our hopes and our faith, and life has charms again. We exclaim,

'Hail, glorious gospel, heavenly light, whereby  
We live with comfort, and with comfort die.'

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## "WISE TO WIN SOULS." THE PAPISTS.

The pastors of evangelical churches in America are, for the most part, warmly devoted to the duties of their calling. Their labors, especially in the pulpit, are characterized by fidelity, by directness of aim, and by effective appeals to the conscience and the heart. We are impressed, however, with the conviction, that there are available means within their reach, which, to a great extent, they are not careful to employ. In too many instances, we fear, the great end of a pastor's vocation is overlooked. The minister, in his desire to preach well and to be highly esteemed for his work's sake, forgets that he is appointed to win souls; that his business is to devise such means and pursue such measures as may be best adapted to the attainment of such an end. Having this constantly in view, he ought, doubtless, to be continually on the alert, to spare no effort for increasing his influence as a minister of Christ. He should seek opportunities for doing this, the legitimate result of which will be the soul's salvation and the Redeemer's glory.

The apostle Paul was not ashamed to do anything, not improper in itself, to bring his fellow men under the influence of the gospel. He adapted himself to circumstances, consulted the predilections of his hearers, the customs of the people, and the characteristics of human nature; and, wherever he yielded a principle not made a hypothesis of, he deemed it not unworthy of himself to be servant unto all that HE MIGHT GAIN THE MORE. To the Jews he became as a Jew, that he might gain the Jews; to them that were under the law, as one also under the law, that he might gain them; and to them who were without the law, as also without law (being under law to Christ) that he might gain them. To the weak he became as weak, that he might gain the weak. He was made all things to all men, that he might by all means save some. Thus did he make every possible concession and exertion, and adapt himself to every position and exigency, simply to save souls.

There are special reasons why evangelical ministers should be assiduous, at this day, in the work of winning souls. And one of these reasons is to be found in the efforts at proselytism, which the priests of Popery are making in our midst. The Roman Catholics, for instance, at East Boston, having purchased the meeting-house of the Congregationalists, and secured the services of a priest, are evidently laboring more effectively than any Protestant church among that rapidly increasing population. We are informed that last Sabbath some thirty or forty persons received confirmation, and that nearly one half of them were Americans. Whether these are converts to Romanism, or were born into the faith and fellowship of the "Church," we do not know; but we do know that every possible exertion is made to secure converts by the emissaries of the Pope, in that section of our city. A few days since, an intelligent little girl, the daughter of a Baptist mother, was invited by the priest, as she was returning from school, to come into his room and look at some beautiful pictures. He was so pleasant and kind, she readily accepted the invitation, and was delighted with what she saw, and with the "beautiful minister," who asked her to call again, and promised to show her more pictures. The child hastened to her mother, to relate the story of his kind attentions. That priest knew how to influence that child; knew, too, how strongly parents are affected by attention and kindness shown to their children; and expected thus, without doubt, to overcome all prejudices, and secure, sooner or later, the confidence of the child. Thus artfully are these men at work, in all our cities and important towns. They leave no stone unturned,—no plan untried. They forbid their own adherents even to hear a Protestant pray,—contemn every way and impose every injunction and restraint, to keep them off of the reach of Protestant influence. They fear that if their members hear us pray, they will be persuaded of our sincerity and piety,—will cease to regard us as heretics, subject to damnation. The editor of this paper has during the last week lost a domestic, because he required her to be present at the family devotions in the morning. She had been taught to leave any family where, by remaining, she would be compelled to hear a heretic pray.

Now we ask, if such efforts on the part of Papists to prevent our influencing their youth, and to acquire an influence over our youth, are not deserving the attention of Christian pastors? Is it right for Protestant Christians to submit to these encroachments on us,—on our domestic arrangements and our proper spheres of religious effort, and to allow them, at the same time, the fullest license to throw their influence over the young, the ignorant, the lovers of vain show, and all whom they can possibly attract, as if their claims were actually superior to our own? We do not admit the right of a foreign priest to control the conscience and the conduct of a domestic in our Protestant families; to interfere with our family government. Our children, are influenced by the example of servants, as well as by that of parents; and shall they be taught that it is a sin to hear their father pray?

We repeat it, Christian pastors must be on the alert. They must be assiduous to interest all classes in the saving truths of the gospel. They must especially be attentive to the young; must make efforts to secure an influence over every child in their respective parishes, and to bring them all into the fold of the great Redeemer. We are persuaded that the importance of this kind of pastoral labor is not sufficiently felt; and we earnestly urge increased attention to it. The rising generation must be thoroughly imbued with the influences of a pure and enlightened Christianity. Their minds must be pre-occupied and directed; their tastes formed, and their love to the truth and the friends of truth secured, or the enemy, now coming in like a flood, will lead them captive at his will.

ROMANISM IN CALIFORNIA.—The Missionary Herald for June, contains an address of Com. T. A. C. Jones, given at Hilo, in which he alluded to a fact new to us, and we presume to our readers; viz, that the descendants of the English and Spanish in California send their children to the Sandwich Islands to be educated. They have no good schools in California. And yet, before the Sandwich Islands were discovered by Europeans, there were not less than nine Catholic missionary stations, established at public expense, in California. Now the descendants of the Pope's missionaries go to what was then a terra incognita, to be educated.

And yet, (says the Boston Recorder, noticing this,) these same Catholics are so compassionate to the ignorant Sandwich Islanders, who are enjoying the best possible advantages for education under Protestant missionaries, and to the poor benighted population of New England also, that they leave their own children and adults to perish in their ignorance, that they may establish schools at the Islands and among ourselves. How elevated the virtue of those who thus love their neighbors better than themselves!

'Nor is this all; but so pure and glowing is their benevolence, that they entice away the pupils of the Protestant schools by making them presents,—by allowing them every indulgence, and irregularity they crave,—and interposing between them and the civil regulations of the government schools; and no sooner does a child join their school than he is baptized and converted into a 'good Catholic,' and the New Testament and all Protestant books are taken away from him, and their place supplied by a few pages of printed popish mummeries.'

## GOD'S APPROBATION NECESSARY TO SUCCESS.

It is now more than forty years since Andrew Fuller preached a missionary sermon before the Bedford Union, from this text: 'If the Lord delight in us, then he will bring us into this land, and give it to us.' But the rich and practical thoughts of that discourse have lost none of their value or appropriateness by the lapse of time. The ground on which we are warranted to hope for success, is still the divine approbation. In whatever enterprise we engage, in whatever plans for accomplishing a desirable end we unite, this is the only condition on which we can expect to succeed. 'The Lord must delight in us.' Our character and undertakings must be such as he approves.

One of the ideas suggested by Mr. Fuller, was in substance this. The object we pursue must be simply the cause of God, unminged with worldly policy, or party interest. If under the color of disseminating evangelical doctrine, we seek to accomplish another and more selfish purpose, we may be assured the Lord will not delight in us. The cause of Christ will never be advanced by those who make it only the secondary object of their pursuit. It is no sin, in his opinion, to be of a party, but we should never have our labors directed to the promotion of a party, as such. If so, we shall see little or no excellence in whatever is done by others, and feel little or no pleasure in the success which God is pleased to give them; but while this is our spirit, whatever be our zeal, we are serving ourselves rather than Christ, and may be certain the Lord will not delight in us to do good. The only spirit in which the Lord takes pleasure is that which induces us to labor to promote his cause, and to rejoice in the prosperity of all, as far as they promote it.

Another sentiment brought out and enforced in that sermon was this. The motive of our undertakings must be pure. God cannot possibly take pleasure in the labors of the sordid or the vain. If any wrong motive should be concealed among the springs of action, it may procure a blast upon our undertakings. If we secretly wish to appear great among our brethren, to magnify ourselves or our party, or to figure away in the religious world, as persons of extraordinary zeal, all is naked to the eyes of him with whom we have to do, and depend upon it, he will have no delight in us. But if our eye be single, our whole body shall be full of light. Those that honor God, shall be honored of him; and, however he may prove them for a time, they shall find, in the end, that their labor has not been in vain in the Lord.

These truths cannot be too deeply impressed on the mind. It is true that in our efforts to advance good causes, we may never have labored altogether in vain; but it is equally true that our success has been limited. Does it not become us to examine the motives and purposes by which we have been induced to make efforts, and to inquire whether the Lord delights in us, whether the Searcher of hearts approves our conduct and sympathizes in our objects and desires.

The pastor should remember that success is hopeless for him, unless he labors with the divine approbation,—employs measures and cherishes feelings that are pleasing to the Lord Jesus Christ. The religious editor should be equally sensible of this important truth, and advocate no principle and urge no measure, until he has deliberately examined his ground, and is fully convinced that, however his course may please his readers, it will be approved by Heaven. In all philanthropic plans and labors, there must be the same assurance that God delights in us, and in our enterprise. For assured of this, we can cheerfully struggle with difficulties and grapple with foes. Possessed of this divine favor, we can press through all the trials we meet, and accomplish all we attempt; we can run through a troop and leap over a wall: one can chase a thousand and two put ten thousand to flight.

## CAUSES OF DEFECTIVE DEVELOPMENT OF CHRISTIAN CHARACTER. NO. V.

There were some, in the days of the apostles, who after having received Christ, did not exhibit all that symmetry of character, that is desirable in the Christian. He does not, however, look to the manner, or instrumentality of their conversion, as the cause; but to subsequent influences. And he exhorts them to return to the same spiritual state and tone of feeling they then possessed, and maintain it in their subsequent walk. "As ye have received Christ Jesus the Lord, so walk ye in him." And may we not find here the real cause of the evils which the church of Christ is now suffering, and here the true remedy? Is it not the fact after all, that men are converted well enough, and in the days of their first espousals to Christ, feel as they ought to feel; but instead of maintaining this spiritual state, they recede from it? And is not one great cause of this, that the subsequent influence, exerted over them, is not what it should be? Is it not a truth, that the influence under which they are first brought to Christ, is far more salutary, far more scriptural, far more congenial with the life and spirit of piety, than that under which they afterwards live? Would not the whole evil be remedied in them, by complying with the apostolic injunction, "as ye have received Christ Jesus the Lord, so walk ye in him?"

And would it not be remedied, as far as our influence is concerned, if the state of religious feeling in the church were kept the same as it was when they were first brought into it? We may not be able to give independence of mind and decision of character, where it is wanting; but we may perhaps do the next best thing; keep them under a controlling religious

influence that will prove an antidote against temptation. And if this were done, I have no doubt but that many who are now drawn away, and dishonor their profession, might hold on their way, adorning the doctrine of God's Son.

I believe the guilt of many an apostasy from Christ, will be found lying at the door of the church. Older Christians have failed to exert a proper influence over young converts. But it is very convenient to shift this responsibility. If a church has become cold and inactive—if the life-blood of piety has become chilled, and ceases to circulate, and as a consequence, the extremities become cold, and palsied, and dead; what a comforting balm it is to the conscience, if we can look back some two or three years, to a time when we were unduly excited under the labors of an evangelist, and trace all the evils directly to him.

We begin at once to feel almost as good as well. The pain is all removed, even though the disease may not be checked, but only increasing in malignity. The last signs of spiritual life that some churches exhibit, as that they have some compensations of conscience, on account of their coldness and apathy. This serves as a fatal opiate for that, so that they can "sleep on now and take their rest, while the Son of man is betrayed into the hands of sinners." They no longer feel called upon to "remember from whence they have fallen, and repent and do their first works," but rather to congratulate themselves that the fever is allayed, and they are now returning to a more quiet state.

Now, is this not precisely the position occupied by some of our churches? While the life of vital godliness is ready to become extinct, they are comforting themselves with the idea that what they felt in the time of God's gracious visitation, was an unhealthy excitement, and such a state is not desirable to be maintained. Hence they seek the antidote. Every lively excitement must be avoided. A cold formalism takes the place of fervid devotion, and they are in danger of sinking down into that state where they will have "a name to live but be dead."

Some may be sufficiently strong in Christian principle to endure such an ordeal, and not turn back and dishonor Christ; but with many it is not so. They cannot live on the mere letter of Christianity without its spirit and power. With them religion, if it live at all, must live in the affections. In them, the affections predominate, rather than the judgment or conscience. Take away religious affections, and they have no impulsive power, to urge them forward in the way of holiness, no safeguard against apostasy.

The church ought to be a nursery for souls, where they may be fed, and warmed, and nourished, till they gain more strength, to endure the chills and storms of life. She cannot be excused from this part of her duty, 'to support the weak,' and lead along those who have not strength to run themselves. If she fails to discharge this trust, guilt will be found upon her.

## THOUGHTS ON THE BAPTISM OF CHRIST.

The inquiry has been often made, why was Christ baptized? He had no personal sin to wash away even figuratively by the significant ordinance of immersion, for he was the Holy One, the Christ of God. To John the baptizer, who was surprised that Jesus desired to be baptized, he gave this reason. "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Several Paganist authors of distinction have advocated the theory, that his baptism was necessary as his introduction to the office of High Priest, in initiation of the manner in which Aaron and his sons were inducted into the priesthood under the legal dispensation. This account we find in the eighth chapter of Leviticus. Moses brought Aaron and his sons to the door of the tabernacle by the special command of God, and washed them with water, with other accompanying emblems of consecration. We can, however, find no good reason for supposing, that the baptism of Christ was his introduction to the office of High Priest, or that it was done in initiation of the washing of Aaron and his sons. Jesus was not a priest after the order of Aaron, but after the order of Melchisedec. Paul to the Hebrews traces several points of distinction between the priests under the ceremonial law, and the glorious High Priest under the gospel dispensation. This account we find in the eighth chapter of Hebrews. Moses brought Aaron and his sons to the door of the tabernacle by the special command of God, and washed them with water, with other accompanying emblems of consecration. We can, however, find no good reason for supposing, that the baptism of Christ was his introduction to the office of High Priest, or that it was done in initiation of the washing of Aaron and his sons. Jesus was not a priest after the order of Aaron, but after the order of Melchisedec. Paul to the Hebrews traces several points of distinction between the priests under the ceremonial law, and the glorious High Priest under the gospel dispensation.

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## CHRISTIAN REFLECTOR.

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There were three occasions on which God testified by a voice from heaven his approbation of Jesus as his beloved Son. One was, when Jesus, contemplating his death, said, "Now is my soul troubled; and what shall I say? Father, glorify thy name." Then came there a voice from heaven, saying, "I have both glorified it, and will glorify it again." Another occasion was that of his transfiguration, when he took Peter, James, and John, and led them up into a mountain, and was transfigured before them. A bright cloud overshadowed them, while Moses and Elias conversed with him and spake of his decease. His raiment became white and glistening with ineffable brightness, and a voice came from the cloud, saying, "This is my beloved Son in whom I am well pleased." The third instance was that which occurred at his baptism. It is thus recorded by Luke: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

No ordinance of the old dispensation or the new has been more signally honored, than that of immersion. There was indeed a wonderful display of terrible majesty and glory on the giving of the moral law at mount Sinai, where there were voices and thundering so that the mountain trembled; but at this baptism the mildness and majesty of grace and condescension are exhibited, while the Father testifies his approbation, and the Son obediently bows before the yielding wave, and rises from it praying, while the Holy Ghost, descending in the shape of a dove, rests on the head of the obedient and beloved Redeemer.

It is difficult to imagine even the shadow of a reason for supposing, that the baptism of Christ was his introduction to the priesthood, or that it had any reference to the consecration of Aaron. The washing of Aaron at the door of the tabernacle was but a small part of the ceremonial of his consecration. The priesthood of Christ pertained to a far more glorious dispensation than that of Moses. All the priests under the law were commanded to be taken from the tribe of Levi; but our Lord sprang from the tribe of Judah, of which tribe Moses spake nothing concerning priesthood. As Jesus was constituted High Priest by God the Father, with an oath, after the order of Melchisedec, it is apparent that there is an infinite superiority in his priesthood over that of Aaron. Whoever will carefully read the epistle to the Hebrews will see this fact plainly illustrated by the pen of inspiration.

It is a contrary opinion should be maintained, unless it arose from an unhappy perverted view of the ceremonial of the Levitical law. From this source has arisen the notion, that infant baptism takes the place of circumcision. This latter error arose from another, that the seed of believers are entitled to the promise which is made only to the seed of Christ, his spiritual children. Paul to the Romans rebukes this mistake of the Judaizing teachers, when he says, "The children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."

Brethren, let us hold fast the doctrine of believer's baptism, as lying at the foundation of the purity of the church. The children of believers have no right by natural birth to be visible members of a holy church, than the descendants of unbelievers. They must be the subjects of a new spiritual birth, born of the Spirit of God, before they can be truly the subjects of his kingdom.

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## MELANCHOLY DEFLECTION.

The New York papers bring to us the painful intelligence, that Nathaniel E. Johnson, of New Jersey, formerly editor of the New York Evangelist, has been convicted, on his own confession, of gross and protracted immoralities, and has in consequence been deposed from the ministerial office, and excommunicated from the church. The New York Evangelist says:

'The humiliating facts have been recently and suddenly developed, and the knowledge of them has fallen on us and the community with astounding force, because they were wholly unexpected, and because their atrocity admits of no palliation or excuse. We hardly know how to speak of what we have heard in adequate terms of condemnation and abhorrence.'

It will not escape the recollection of some that this individual was formerly engaged in conducting this paper. We wish to state, however, that all his responsible connection with it terminated when it was transferred to its present proprietor, in March, 1848. Soon after the transfer he left this city, and did not return for several months, and until shortly before he entered on his labors in New Jersey. We will not pain our readers or ourselves with a further detail now; but the moral necessities of the case seem to demand of us this statement, which we make in justice to ourselves and to the community.'

We are not pleased with the manner in which the New York Observer refers to this awful case of apostasy and crime. The editors seem desirous to make it the occasion of an assault on the principles and motives which have distinguished the Evangelist by their own paper. It is too serious an affair to be thus employed; and it is unjust to involve any class of men in the opprobrium which belongs to the apostate. This is a dreadful wound inflicted upon the cause of Christ, and all Christians should sympathize in a common sorrow, feeling that they are alike injured. It is absurd to say, that cherishing one class of views or another, with reference to the measures most effective for the attainment of desirable ends, tends to corrupt the moral sensibilities. When the Observer referred to the case of the apostate at Oberlin, there was reason in his remarks relative to the unfavorable tendencies of Perfectionism, and we understood and approved the views he advanced. But we do not see why he should associate a notice of Johnson's aberration with a passage like the following:

'In the pulpit, on the platform and in the press, he has been one of the loudest in the advocacy of these measures, while those who have sought more judicious and scriptural means to promote moral reforms, have been denounced as behind the age.'

It is well known, if not now, it may be soon, that these awful instances of defection are confined to no denomination, and to no class of writers or speakers. Johnson was not distinguished for his ultraism, and if he were, it would prove nothing, so long as men distinguished for their conservatism, are among the Jews with whom the church is frequently cursed—her beauty marred, her honor tarnished. The most striking cases of moral delinquency which have recently occurred have been in the Congregational and Presbyterian churches. How unjust and absurd would it be for us, to attempt to make capital out of this for the Baptists!

We are pained, beyond expression, that the cause of Christianity has received such a dreadful wound; but we are glad, if such crimes are existing in the church, to have them divulged. We believe, that earlier or later, all who commit such heinous offenses, will be detected. God's eye follows the sinner into every retreat, and by the most singular and secret means, he can disclose his guilt to the world, cover him with shame, and sink him in the deepest distress. Beware, sinner, whoever thou art! thy detection is sure! There is no darkness where the works of iniquity may hide themselves. Job, 34: 22.

The following is the action of the Presbytery in the case referred to above.

At a meeting of the Presbytery of Newark, held on the 10th inst., the case was referred to the committee on discipline, who reported against Nathaniel E. Johnson, of unministerial and unchristian conduct:

1st. In the use of intoxicating drinks to the extent of drunkenness, and to the prejudice of the churches, who ought to send out missionaries, as one object for which they are organized.

2nd. Now the plan pursued in the instance of which I am writing, seems to us very much towards blending the advantages arising from a missionary organization, and the efforts of separate churches. I hope, therefore, the members of all our churches will continue to cherish a deep interest in missionary efforts.

Believe me fraternally yours,

JOSEPH BELCHER.

## NEW YORK CORRESPONDENCE.

New York, June 15, 1844.

MY DEAR BROTHER,—You have kindly asked me to send you a few letters, and have allowed me to write them in my own way, to select my own topics, and to talk with your readers as with brothers, about whatever may appear interesting and profitable.

Having now been in this great country between five and six months, I am beginning to feel at home, and to form opinions about men and things. America is the home of my adoption, and I trust, will prove the home of my children. There was something unexpectably kind in the provisions of God, which led the pilgrim fathers to this land, and unexpectably wise in his thus laying the foundation of a pure faith and Christian effort, for which millions, in this and other lands, will eternally bless his name. And now that perverted policy, anti-Christian tyranny, and crushing poverty, are afflicting Europe, God seems to be ordering the steps of thousands to the different parts of this vast continent.



of fifty-one delegates of the body, from thirteen annual Conferences in the slave-holding State representing that, for various reasons enumer

was drowned; and the circumstances extensively published. He was detected last week bearing a false name (John H. Raynor) by officers of the Coast Guard.

American, 8247 emigrants, chiefly Irish and German, have arrived in New York in 4 vessels.

inventive gouaches, and we find in the *Gazette de France* of yesterday extracts from the General's pages! Marchand, the renowned valet de

In Brooklyn, New York, June 10, Mr. JOHN CUSHING BEALE, of New York, to Miss JANE PROCTOR, only daughter of the late Capt. Thomas Proctor, of Boston.

Also an extensive assortment of School Books and stationery for the country trade.

style, at the lowest prices.  
Circulars, Blanks, Hand-Bills, Sharp-Bills, Fustians and  
Address Cards, &c., &c. printed with rapidity and beauty on  
"Ruggles' Patent Job Printing Engine."



*From the Life of R. Treffrey*

*Suggested by the Cartoon of Raffaele.*

Behold, he bids you rise

Sages of Greece! come near—

Ye followers of him

open realms of light and bid you enter the

sure. Even religion, while

ering and of sorrow. It is a  
level flow of feeling which

fortune, opulence, and pride,  
and splendor, may woo her—and

er us in misfortune, support

all:

she might watch the craythur  
light seeing that she had no one

...and back, but the season was so

Figure 1. The effect of the concentration of the  $\text{H}_2\text{O}_2$  solution on the amount of the released  $\text{H}_2\text{O}$  from the  $\text{H}_2\text{O}_2$ -loaded hydrogel. The amount of the released  $\text{H}_2\text{O}$  was measured by the weight difference of the hydrogel before and after the release. The concentration of the  $\text{H}_2\text{O}_2$  solution was 0.1, 0.2, 0.3, 0.4, 0.5, 0.6, 0.7, 0.8, 0.9, and 1.0 wt. %.